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AUTHOR King, Sherry Jackson
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ABSTRACT

School attendance was irregular for female Hmong students at a middle school in the midwestern United States in an area with a substantial Hmong population. This resulted in low achievement and reduced the opportunity to learn coping skills for functioning effectively in Hmong and American society. The goal of this practicum was to improve the daily attendance of four targeted Hmong students. Even though the program was designed initially for married students, the degree of participation by married Hmong students was very small. The anticipated outcome was that 2 of the 4 targeted students would attend school at least 4 days a week, and that targeted students would obtain a higher letter grade in one academic subject. An American cultural awareness group was developed, incorporating a teen parenting program. Students participated in this for 12 weeks, and the targeted students were also required to participate in a lunch group that promoted interaction with other students, staff, and administrators. The participation of their parents was encouraged, particularly during the celebration of the Hmong New Year, when parents provided information about Hmong traditions. Students reported that they came to a better understanding of American culture and the importance of school attendance. Attendance did improve, as did the grades of participants. Appendixes present an attendance report, student report cards, and the permission form used for the study. (Contains 3 tables and 32 references.) (SLD)

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An American Cultural Awareness Group To Promote Daily Attendance of Adolescent Married Hmong Females

by

Sherry Jackson King

Cluster 51

A Practicum I Report Presented to the Ed.D. Program in Child and Youth Studies in Partial Fulfillment of the Requirements for the Degree of Doctor of Education

NOVA UNIVERSITY
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Sherry Jackson King
Oak Creek West Middle School

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Chapter I

DESCRIPTION OF COMMUNITY

The community encompassed 29 square miles with an estimated population of 19,978 persons. There were eight schools within this school district which encompassed five elementary schools, two middle schools and one high school.

The school district received federal funds for having participated in the Chapter 220 Desegregation Program. This program was a voluntary agreement between the predominately, or all Caucasian suburban schools, and the culturally diverse public schools which offered educational opportunities to all minority groups and for the suburban students. Most significant of all, the Chapter 220 program was not administered by the court. The significance lay in the public and suburban schools' willingness to have increased the quality of education in all districts, to have promoted racial and cultural integration, and to have provided a high quality integrated education.

The Chapter 220 program came into existence in April 1976 when the state legislature enacted a law designed to facilitate the transfer of students between schools and between school districts to promote cultural and racial integration. In a previous ruling, a federal judge held that the public school system was unlawfully segregated. The Chapter 220 Law provided an opportunity for the city public schools to

desegregate within the city and the suburbs. Historically, relations between the city public schools and the suburbs had often been contentious and the Chapter 220 program was no exception.

From the public school's point of view, the suburban school districts had not cooperated in promoting city-suburban transfers. In 1983, the public schools, joined by the National Association for the Advancement of Colored People (NAACP), took the suburban districts to court and charged them with contributing to segregation by refusing to cooperate in inter-district transfers. The suit was settled out of court in 1987 in the form of a three-way agreement between the city schools and the suburban districts and the state. The settlement was voluntary, not court imposed. The state made a commitment to desegregate the school system. The state understands that the city public school system is in the most segregated metropolis in America.

The Chapter 220 program dramatically changed the make-up of suburban schools. It has also changed the educational process itself. The inclusion of minority students into what was previously a largely homogeneous racial and cultural environment has had an impact on what and how subjects are taught. The result was multicultural education which was learning to appreciate ethnic and racial diversity. The curriculum can no longer be Euro-centric. The change even affected the way teachers had been taught to teach. Teachers received staff training in alternative educational approaches that better take advantage of the variety of ways students learn.

Racial and cultural integration was viewed by a broad cross section of the local public as the principal objective of the Chapter 220

Program. This was a lengthy goal if one considers that prior to 1976, few students in the metropolitan area had experienced attending desegregated schools for any extended period of time. In this instance, integration was viewed as a social-cultural experience that transcended some pre-determined racial mix in the schools that allowed districts to comply with minimum government guidelines. While it was necessary for the latter to occur in order for a school district or school to be deemed desegregated, this did not automatically mean that racial and cultural integration prevailed in schools that are officially described as desegregated.

Description of the Hmong Population

As of 1988, there are over 105,000 Hmong residing in the United States, with about 17,000 residing in the area where the writer works. This population of Hmong made the Midwest one of the most populated regions of Hmong people. It was estimated that the combined Hmong and Laotian population in the state was 22,000. The community has a significant Hmong population numbering at approximately 4,000. There was also a smaller population of Laotians in the major metropolitan area who are not Hmong and have their own practices and beliefs. Like the Hmong, they left Laos under extreme duress. They are usually distinguishable from the Hmong by their longer names, i.e. Phommaohanh. Some Vietnamese and Cambodians resided in the community as well.

It was important to appreciate not only the history and total change of lifestyle which many Hmong refugees have experienced, but also the great diversity among the Hmong people, ranging from those who have

accepted western culture and religions to those who firmly maintain the traditional Hmong values and the clan hierarchy. There are also a new generation of Hmong Americans, born here in America who are grappling between Western and traditional Hmong influences. Recognizing, understanding and respecting the beliefs, practices and values of the Hmong can help establish a better rapport not only with each individual, but also with the clans and the Hmong community as a whole and can allow for a better understanding of their culture.

Brief History of Hmongs

The Chinese referred to the Hmong by calling them Miao which means barbarian. In Laos, they were called Meo which was also a negative connotation. This population prefers to be called Hmong which means "free men" in their native language. The Hmong are very proud, fiercely independent people who have demonstrated an unusual tenacity to preserve their culture.

Originating from the mountainous South of China, the Hmong are an ethnic group distinct from the Chinese. Many Hmong left China in the late nineteenth century to escape persecution due to ethnic and economic factors during Chinese expansion southward. Most fled to Southeast Asia to settle in the mountains of Laos. There, the Hmong raised livestock and farmed in very isolated villages using the slash and burn methods, which is still in use today, in which the forests were cleared, burned, and later cultivated after the ashes had fertilized the soil. When the soil was exhausted after several growing seasons, the entire village

would move on to more fertile farmlands. Living in isolation kept the Hmong from modern technology and western influences.

Village life continued as it had for hundreds of years, directed by clans. This structure consisted of a very tightly knit group of extended families, headed by an elder male clan leader. The clan leader oversees the families of his clan, and provided the final say in decision making and problem resolution for all clan members. Hence, the decisions are respected and adhered to. Unlike western cultures, in the Hmong culture, the family and clan unit took a much greater priority over the individual. The families of each particular clan can be easily identified, as they all have the same last name. Xiong, Yang, Vang and Vue are common examples of clan names. Hmong communities in the United States still maintain the clan structure, and the clan leader is looked to for guidance on many issues including healthcare.

In Laos, after the French occupation ended in 1954, various Laotian factions struggled to come to power. Many Hmong participated in the pro-western actions against the rise to power of the communist Pathet Lao. During American involvement in the Vietnam War nearby, the Central Intelligence Agency recruited many Hmong as soldiers who loyally fought the communist Vietnamese expansion and aided the U.S. troops there. Thousands of Hmong lives were lost. When U.S. forces pulled out in 1975, the Hmong were left in Laos to face the political revenge and territorial expansion of the communist factions there. Many Hmong men, women, and children were killed, tortured, raped, or sent to "re-education camps" often never to return. As the Communist Pathet Lao and Vietnamese troops moved across the mountains, the Hmong were forced to

flee their villages and the only lifestyle they had known for centuries. Whole families travelled for hundreds of miles on foot through jungles, facing land mines, disease, starvation, and immediate execution if encountered by communist soldiers. Having to leave the weakest behind, the Hmong escaped by crossing the Mekong River to Thailand. It was estimated that tens of thousands of Hmong died during the exodus before reaching the refugee camps of Thailand.

Many thousands of Hmong still live in the refugee camps in Thailand. The camps themselves are very overcrowded and have insufficient food and supplies which gave rise to more disease and mortality. Families had to wait for months and often years before being sponsored to immigrate to the United States or other Western countries. After finally reaching the United States, the trauma of many Hmong families had been compounded by difficulties in adjusting to a primarily high-tech urban lifestyle completely different from their previous rural existence.

Writer's Work Setting and Role

The middle school in which the writer is employed as a guidance counselor is a public school servicing approximately 674 students of whom 98% are Caucasian. There is a total of 35 Hmong students in the middle school. Of these 35 students, 21 are male and 14 are female. None of the students for this project were married. The two married female students who originally agreed to participate dropped out of school prior to implementation. The work setting is located in a middle class,

conservative suburb in the southeastern region of a major metropolitan area.

The middle school program includes English, mathematics, science and social studies plus programs in industrial arts, foreign language, drama and science quest. Also, remedial reading is provided to students who display a need for prescriptive reading instruction.

The writer is a guidance counselor at the middle school. The overall responsibility of the writer is to cover three areas of student development:

a. Personal and Social Development

This component will provide individual counseling for students to meet their remedial, preventive and developmental needs. It will demonstrate positive and developmental human relationships by showing respect for the worth and dignity of all students from all cultural backgrounds.

b. Educational Planning and Development

This component will consist of implementing testing programs and student data plans. It will also assist school personnel, parents and students in evaluating, interpreting, and utilizing test scores and other student data in order to meet student needs in addition to providing assessment services as appropriate for identifying students with special needs.

c. Career Exploration and Preparation

This component consists of providing an up-to-date career and vocational placement information system appropriate to the age of the student. This component will also assist students in achieving successful educational and vocational placement based on aptitude, achievement, and interest.

The writer is responsible for insuring that students have the opportunities to develop in these areas through counselor directed activities. These activities will utilize large group instruction, individual and small group conferences and consultations with parents to achieve the goal of helping all students make the most of their education and make successful transitions into American society.

The middle school employs approximately 60 staff members. All of the staff members are Caucasian with the exception of one staff member. Of the 60 staff members, 47 are teachers.

All of the teachers have contact with the Hmong students in their classes. However, only three of the 40 teachers participated in the multicultural workshop, Understanding the Hmong Student, which included the reasons for poor daily attendance.

Chapter II

STUDY OF THE PROBLEM

One of the greatest sources of difficulty for Hmong students was the relationship between home and school. Their parents often put pressure on the children to study intensely. Education was understood as academic and vocational training; extracurricular activities are not included in the parents' definition of learning and are therefore dismissed as of little value. Yet it was through extracurricular activities that the refugee children established social ties and gained confidence in the new school setting.

Many of their parents have had little if any contact with schools and formal education. Therefore, they cannot provide support in schoolwork or advise about educational decisions. It was difficult for the parents to adjust and also to see the problem. Although they want their children to have a better education, the parents do not know how to help due to their lack of education or skills. The parents are afraid that the children are changing too fast. The parents are afraid that their children will lose their background, roots, language and will forget what their duties are. Yet parents can seldom communicate these concerns to teachers because teacher-parent contact is limited by language and cultural constraints.

In searching for materials which reported on strategies designed to improve the conceptualization of American culture by adolescent married Hmong females, the writer discovered that information on this specific

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topic is very limited. Snyder (1989) contends that due to the early marriages of the Hmong, parents are not used to having post-pubescent children in their homes. The phenomena of adolescence was something very new to Hmong parents. The tendency of Hmong females to get married and begin having babies, often at very early ages, has posed problems in school attendance and academics.

Although arranged marriages among these youths are common, the Hmong frowns upon the use of birth control. Many females become pregnant and have one or more babies while still in school. Care of the children causes the absence rate to increase and academics to decrease.

The concept of adolescence, as a period during which certain kinds of behavior are to be expected, has become institutionalized in the American education system. Not understanding or accepting this American "rite of passage" creates barriers for adolescent female Hmong students and their parents. Knowledge of this concept is especially important since the Hmong culture does not include the concept of adolescence. Adolescence is a middle-class American concept describing young people who are no longer children, but who do not work. Attending school is the adolescent's primary social task, and American educators have constructed barriers against early parenthood, early marriage, and dropping out. However, the Hmong culture requires females to marry as soon as possible, raise children and work in the home.

The writer has discovered through interviewing Hmong students that the following cultural differences exist:

1. Schooling for females, central to American adolescence, does not exist in Hmong culture.

2. Group identity and kinship structures eliminate any sense of independence or "self," strong characteristics of American adolescents.

3. Survival is a cultural priority reflected in early marriage and large families, both regarded as socially deviant in American adolescents.

4. Females have no right to challenge male authority or to develop self-esteem, which is one of the primary tasks of American adolescents.

Problem Description

Interviews with Hmong students, parents and educators by the writer indicated that many Hmong values are similar to American values. Supportive evidence of this similarity is that the Hmong culture values family, children, commitment, fidelity and loyalty. They value their history, tradition and hard work. However, the differences cause an alienation between the Hmong parent and the Hmong child.

The Hmong culture contains attitudinal configurations whereby beliefs held in one domain of experiences impact the belief held in other domains. The "clan" continues to have a major influence on social values in the Hmong culture. Interaction with Hmong students suggests that major ideological conflicts between the Hmong and American culture focus on the family clan as compared to individual freedom. The discrepancies between these two value orientations, appear to be at the heart of the Hmong dilemma in the school district and are causing difficulties within the Hmong community itself.

The conflict between clan and individual values was clearly articulated by 6 female Hmong students who were between the ages of 12 to 16 years old in a conversation with the writer. This conversation was held in April 1993 which was prior to implementating this project. All of the student female students feel that it is tedious to be required to discuss their personal business with the clan leader. The students viewed this old tradition as personally restrictive.

The issue of the family vis-a-vis the individual is causing the most conflict across generations and within families. It is impacting not only decision making, but also views about personal activities, marriage choices and traditional roles for women. A clan leader summarized the problem by stating that the Hmong student misunderstands what the word "freedom" means. Since this country is free, Hmong students feel that they have the right to do what they want to do whenever they choose to. This attitude has originated from socializing and associating with American students. The American student does not always respect his or her parent and this action makes the parent feel badly. Hmong parents simply would like to see their children grow up and respect the Hmong and American culture.

The problem for this practicum is that female Hmong students have irregular attendance which causes low achievement and prevents them from identifying with the school. Irregular attendance also decreases the opportunity to learn coping skills for effectively functioning in the Hmong and American society.

Problem Documentation

The writer has acquired documentation to support the problem of the Hmong participants not being able to fully assimilate into the American society. The documentation proves that the problem exists through the following: standardized test scores, self-referrals, poor academic performance, non-English speaking parents and referrals for

multidisciplinary screening. The use of standardized scores for documentation had to be eliminated due to the school district's policy on testing students in specific grade levels.

Earlier standardized test results indicate that the Hmong students score below the fiftieth percentile in the academic areas due primarily to poor daily attendance as indicated on the attendance reports. Self-referrals made to the guidance counselor by the Hmong students, indicate that the students are having difficulty functioning as middle school students and as wives. For this project, none of the middle school students is married. The two married Hmong females, who agreed to be participants, dropped out of school. Self-referrals by Hmong students are made only if they are assured that their parents will not be informed regarding their discussion of personal matters with outsiders. However, married Hmong females are not allowed to establish their own household with their spouse. The mother-in-law becomes the female head of the household.

Poor academic performance by Hmong students indicates that students with little or no English are being placed in mainstream classrooms where both students and teachers are at a loss as to what to do. There was a tentative plan in the school district to eliminate the English as a Second Language programs. If this action takes place, the learning process of non-English speaking students will be devastated. Since many Hmong parents are not capable of speaking English, the language barrier and their inability to fully comprehend American society and education further complicates the dilemma that confront the Hmong females. Most Hmong parents do not know what their rights are as parents and therefore

are incapable of expressing their concerns, even with the use of an interpreter.

Referrals for multidisciplinary testing have frequently been initiated by teachers and administrators who are frustrated with the Hmong students' low academic performance. The low academic performance is due primarily to the language barrier, and the school district and/or individual schools not requiring teachers to attend seminars regarding the learning styles of Hmongs. There is one Hmong educator in the school district to assist in servicing the needs of all the Hmong students districtwide. Because of the gross insensitivity involving the aforementioned variables, Hmongs are frequently placed in learning disabled classes.

In an interview the writer conducted via telephone with a staff writer for a local newspaper, it was discovered that the staff writer had reported on teen marriages of Hmong students. The staff writer related that the Hmong family interviewed had arranged the marriage of their 13-year-old daughter to a 16-year-old boy as a solution to keeping their teenagers from trouble and in school. The Lao and Hmong parents risked their lives to flee their homeland and endured the pain and hunger of refugee camps so they could raise their children in freedom. The children now want a taste of freedom for themselves. This newly found freedom has unfortunately caused many of the Hmong teenagers to drop out of school and to join gangs. (B. Murphy, personal communication, September 1993)

In an interview with a 16-year-old Hmong girl who was an active gang member, the following information was shared with the writer:

Ever since I was a little kid, my mom got control over me. As I grew up, I see my friends play and my mom tells me do dishes. After a few years, you get tired of that. I know all my other friends can go play and stuff and their parents don't question them. I could never, ever leave the house without arguing with my dad or getting into fights with my mom. My American friends, when they are at school and at home, they live the same life. I feel like when I'm at school and when I'm at home, I live different lives. The next thing I know, I was doing a lot of things I shouldn't have and I liked it because it was the first time I do anything because I wanted to and not because I was told to. The elders (clan leaders) in the community came to me and talked to me. They say it's time for me to change. They say at the rate I was going, if I don't change one day, I'll be dead soon. The elders and my parents convinced me to get married. They say if I had someone to take care of and care for, it would be my priority and I would drop all the other bad behaviors. My husband is sixteen and we live with his parents. Our marriage is a cultural marriage and is not recognized by the state. I think getting married was the best thing I did which is also the worst thing I did. I do believe

> that in my culture, I should obey my husband. I should go to school, then must come directly home. If I do anything wrong, it will be looked upon as the fault of my husband. So my husband has to control me so that he will not be blamed for my bad behavior.
>
> I wish that someone would help Hmong parents understand that in this country, it's normal for kids to want to go with friends at night or on weekends. You want to have fun with your friends; you don't want to stay home with your family. The only problem that I have with my family is they keep wanting me to learn how to cook and clean house. With school and homework, I don't have that much time. I am very proud of my heritage and I understand why parents want children to continue the Hmong traditions. If we lose Hmong tradition, you're just a normal American kid.
>
> (M. Yang, personal communication, April 1993)

The information retrieved from the interview of the Hmong girl indicates that categorical and transactional ethnicity are two variables that assist in defining the Hmong culture. Ethnicity can be defined as a psychological, sociological, and cultural identification with an ethnic group. The ethnic group may not be a racial minority. However, it

defines itself as different from other ethnic groups. The difference was clearly indicated in the interview with the Hmong girl.

Green (1982) describes two different aspects of ethnicity. The first is categorical ethnicity which refers to the manifest cultural differences of individuals and groups. These are differences in physical characteristics, dress and other outward appearances. The more categorically distinct the ethnic group is from the majority culture in which it lives, the more likely that the ethnic group will receive different treatment from members of the majority culture. Categorical ethnicity is the origin of ethnic stereotypes and much of the discrimination experienced by ethnic minorities. This concept is important to ethnic-sensitive practice because of the damaging nature of these stereotypical responses and the nature of their origin. Green (1982) also cites that transactional ethnicity denotes the ways in which people communicate with one another and with other ethnic groups to maintain their sense of cultural distinction. Ethnic groups establish boundaries around themselves using selected cultural traits as the basis for inclusion or exclusion. How these boundaries are managed, protected, ritualized, or violated is the essence of transactional ethnicity.

The descriptive cultural traits already described as categorical ethnicity are only significant to the extent that they influence interpersonal cross cultural relationships. Differences such as skin color, customs and oral traditions help an ethnic group maintain their boundaries (Green, 1982).

For example, in an interview with a Hmong bilingual and bicultural aide, the writer was informed that boundaries are maintained in the

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Hmong culture to protect their culture. Due to the very limited level of English proficiency, the writer paraphrased the information received from the interview:

> Hmongs do not promote, accept or encourage interracial dating or interracial marriage. If interracial dating or marriage occurs, the Hmong person involved will become an outcast. It would make it extremely difficult for the Hmong boy or girl to marry another Hmong. In the Hmong culture, boys and girls do not simply marry each other, they marry the entire clan. Learning another culture is like learning to read the label on a soup can. You don't know why the soup looks, tastes or smells like it does until you understand what the ingredients are. It is difficult for a person who is not Hmong to understand our culture. That is why we want to protect it. Hmongs believe that the mother should remain in the home and not work. Hmong women believe in having as many babies as possible. We believe in hard work for self-gratification, not for outside praise. The father is the key person for knowledge. Children are to respect all adults, especially teachers. They are expected to do chores after school, then do their school work. In tradition, the Hmong do not praise their children for doing chores and schoolwork. It is expected that children do these chores. Hmongs do not display affection in public. We believe in kissing a family member only at their death. The non-traditional Hmong woman is learning to drive a car and also

> learning how to be a back seat driver! Some of the women are working and, with the approval of their husbands, are using birth control methods. The Hmong culture believes that we have a soul and a spirit; that we have a mandate to live on earth and that we have a permit to live on earth. We believe that the permit to live on earth can be extended by the Shaman. All that I have shared with you is our Hmong culture.(H. Moua, personal communication, October 22, 1993)

In Hmong culture, Hmong Shamanism is not a religion. It is an elaborate set of esoteric beliefs about illness and healing. According to Lemoine (1986), the position of Shaman is inherited as well as taught. Males are trained to be Shaman. The process of becoming a Shaman is passed down by oral tradition most often from father to son, with a training period lasting at least three years. During this time, the pupil is taught methods for contacting spirits, the means to differentiate between important souls as well as good and evil spirits, the ways of the spirit world and the means to heal a soul. When the Shaman of the older generation expects his death to be imminent, the Shaman-in-training is given the contents of the Shaman's bowl of magic water to drink. This bowl is also known as the dragon pond. It is the place where the dragon who rules lightening and thunder comes to rest when invited by the Shaman. To most East Asian peoples, thunder and lightening, in their capacity to kill suddenly, are the paragons of magic arts. Several traditions claim to derive their magic from thunder power. The Hmong Shaman enjoys a special relationship with the Thunder-

Dragon. If properly invited, the Thunder-Dragon will become a spirit helper. Thus drinking the Dragon-water means that the children of the Shaman will absorb the essence of magic into their bones and flesh in order to keep it in the line of decent.

The Hmong bilingual aide continued by stating the following information:

> Hmongs can marry their first and second cousins. They cannot marry a clan member who has the same last name. Hmongs do not have premarital sex. We marry first! Ball tossing is used in the Hmong culture as a symbol of affection. For example, if a boy likes a girl, he will invite her to toss balls. The ball is symbolic of a romantic interest in the girl. If the girl accepts the invitation to toss the ball, the boy believes that any affection the girl may have for him will be transferred through the ball. Hmongs do not verbalize their love for one another. They keep their love for one another a secret.
>
> Hmongs learn by memory and by vision. There is not an official Hmong language. That is why learning to stitch is very important in our culture. Also in our culture, when a Hmong person dies, all relatives must come to see the deceased. A cow is killed at the burial site to show respect for the dead. The relatives are fed with the meat from the cow at the burial site. The killing of the cow shows great respect for the deceased. If a cow is not killed, the spirit from the deceased will come back and haunt the family. The

> practice of the traditional Hmong burial has not been accepted by the American culture. Health and environmental activists have rallied to force us to relinquish our traditional burial practices due to health and sanitary concerns. The Hmongs are in very small numbers beginning to eliminate the cow-killing component of the burial ceremony. This conformity to the American culture demonstrates that some Hmong are trying to acculturate more. (H. Moua, personal communication, October 22,1993)

In an interview with a married Hmong university student, the writer was informed of the similarities that the student encounters by being a mother of four children, a wife and a student. The student is a computer science major who was married at the age of fourteen. The student stated the following information to the writer:

> I entered school in America in the second grade. There were no other Hmongs around and I spoke no English. No kids would play with me. I had an adult friend within my clan who helped me to read and learn to speak English. In high school, I did not need any English as a Second Language classes. I learned about careers from an English teacher who took an interest in me. She told me about different careers. She taught me how to research the career of my choice. I interviewed a professor in computer science and decided that this is what I wanted to study. Teachers should not put students down because they are having problems with English.

We may not speak English well, but we can comprehend. I had a friend who was discouraged by the guidance counselor and teachers. Please don't discourage Hmongs because of our cultural and language differences. Hmong students think so highly of teachers that they don't question the directives that are given to them. Hmong women never went to school until they came to America. They think very lowly of themselves. Hmong women do not have the courage and motivation that American women do. They do not think that they can survive high school and college. They need the support of the family and their husband. Hmong parents have problems reading and writing. They do not speak English. If the student can't get help at home, they do not complete their schoolwork. I live with my in-laws in the traditional Hmong extended family. My parents cannot read, write or speak English. Most of my friends who are still in middle and high school get help from their friends who speak English. I got married when I was fourteen. My marriage was arranged. My husband supports my education. That is why I am allowed to go to college. I am required to do what my husband says. My husband came to my house with his family and proposed marriage to me. His parents and my parents arranged my marriage when I was a younger girl. I did not love my husband. I eventually learned to like him more. Boys and girls can pick someone that they like, but the Hmong

tradition still rules. (M. Vang, personal communication, October 22, 1993)

As is indicative through the information received from the interview, the degree of acculturation to the dominant culture can range from minimal to partial acculturation.

Causative Analysis

Given the problem that the targeted Hmong students had poor school attendance, a social and academic deficit has been established. The writer cites the following reasons for causing the plight of the targeted students:

1. Socially and culturally disadvantaged
2. Poor school attendance
3. Stigma attached to attending suburban schools on the Chapter 220 Desegregation Program
4. Academically delayed due to language barriers
5. Low self-esteem and low confidence due to an overwhelming dominant culture
6. Poor peer relations with students who are not Hmong or Asian
7. Inconsistent punishment rendered to Hmong students as compared to the punishment rendered by the dominant culture
8. Lack of a strong home-school relationship
9. Traditional early marriages in the Hmong culture
10. Forced participation in two diversed cultures
11. Pressure from the spouse and family to be a dutiful wife
12. Fear that the endowment would be returned to the spouse's family if the wife does not meet the standards established by the husband

Relationship of the Problem to the Literature

The information gained from the interview suggests that the degree of acculturation to the dominant culture can range from minimal to partial acculturation. In an attempt to understand the acculturation process of the Hmong compared to other Asian groups, the writer examined the causes of successful resettlement in America of the Japanese, Chinese, Vietnamese and Koreans.

The writer cites that the relationship of the problem to the literature revealed that there is a very large gap between the younger generation of Hmongs and the elders. The elders insist on remaining loyal to their traditional culture which represents a post-figurative culture focused on time honored customs and values. The younger Hmongs represent a pre-figurative culture as they look to each other for ways of integrating traditional Hmong values with the mainstream American culture. These younger Hmongs have little or no memory of life in Laos. According to Timm,(1992) as the younger Hmongs become more educated in American schools, they have increasing difficulty understanding and relating to the culture that is coveted by their elders. It is necessary for Hmong students to interpret American culture to the parents, for the American-Hmong female is determined to finish her education and adopt an American lifestyle.

Locke (1992) states that the Japanese immigrated to the United States by generations. This first generation of Japanese are known as

Issei (literally "first generation" in Japanese). Just like the Hmong, these immigrants were tightly bound to the traditions of their homeland, tended to live in segregated communities, and upheld their Japanese identity. Interestingly, the Issei experienced more psychological stress and were more externally controlled than subsequent generations. They also had lower self-esteem than some of the later-generation Japanese Americans. Like the Hmong, Issei essentially resisted acculturation.

The second generation, or Nisei, were more acculturated than the Issei. They were less psychologically stressed and more internally controlled than the Issei, but had lower self-esteem. This might be due to the fact that they were taught through the media and schools about individuality, freedom and other dominant culture values but at home were infused with the quite different traditional Japanese values of their Issei parents. Montero (1981) found that on every indicator of assimilation (visiting patterns with relatives, ethnicity of two closest friends, ethnicity of favorite organizations, and ethnicity of spouse) it is the socioeconomically successful Nisei who are most assimilated and cut off from the ethnic community. According to Tomine (1991), this intensified urgency toward acculturation was the result of questioned loyalty and wartime hysteria.

The Kiebei find themselves in the unique position of being outside both the Japanese and the dominant culture. They are the mid-generation Japanese whose Nisei parents sent them to Japan to school between their eighth and fourteenth years and then brought them back to the United States. They were ostracized by the Japanese and rejected by the dominant culture of the United States.

Wilson and Hosokawa (1980) show that the dilemma in which the Kibei found themselves was dependent on the age at which they were sent to Japan, the length of time they remained there and the educational practices in place at the time they were there. Some returned to the United States with anti-American attitudes, while others returned and adjusted easily. Both groups were less proficient in English than the Nisei who had remained in the United States. During World War II, according to Wilson and Hosokawa (1980), "hundreds of Kibei provided an invaluable service as instructors in military language-training programs, as interpreters and translators in the Pacific theater, and as psychological warfare specialists." The Hmong, on the other hand, were used as frontline foot soldiers who were exposed to war gases and bullets and not exposed to language training programs or other useful educational skills.

The Sansei youth, or third generation, have the highest degree of acculturation. Reared by the assimilation-oriented Nisei, they are driven to prove themselves, to succeed and excel in the dominant culture. In comparison, the Hmong were driven to escape persecution, survive and search for a better life. Padilla et al. (1985) found the Sansei to have higher self-esteem, lower stress, and higher internality than the two previous generations. It may be assumed that many Sansei demonstrate what is called the "Hansen effect." Hansen (1952) has pointed out that while some might view a third-generation person as acculturated, many have retained their ethnic identity and express an intense interest in their families' backgrounds and histories. It seems reasonable to expect the fourth generation Yonsei and the fifth

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generation Gosei to have even higher degrees of acculturation than previous generations. What might be viewed as acculturation of these groups may actually be biculturalism, or the ability to behave according to a particular value system depending on the situation.

While initially it was said that the Japanese and Hmong could not be assimilated because of their "vile habits, low standard of living, extremely high birthrate, and so on" (Chuman, 1976), there has been no militant or blatant opposition. In keeping with the Japanese emphasis on education and social status, acculturation has been rewarded by the dominant culture.

To continue the relevance of similarity, in the traditional Japanese and Hmong ethical system, the central value is duty, social obligation and social responsibility. In fact, the foundation of the ethical system is the notion of collective obligations. According to Smith and Beardsley (1962), there is a strong emphasis on collaterality in interpersonal relations, which stresses the welfare of the group and consensus among its members.

Another Japanese value is the concept of enryo (reserve, constraint), which helps to explain many differences in style of communication and behavior (Smith & Beardsley, 1962). The concept originally referred to the deferential way in which "inferiors" were to act toward "superiors." One manifestation of enryo is the use of silence as a safe response to an embarrassing or ambiguous situation. Japanese Americans and the Hmong often adapt enryo to their interactions with members of the dominant culture. The interaction rules related to enryo are learned within the family, where a child is taught the importance of

reticence, modesty, indirect communication, and humility. The child is taught to be sensitive to reactions of others and is punished for boastful, aggressive, self-centered behavior.

Conformity is another value that stresses conventional behavior and strict allegiance to rules and regulations (Kitano, 1976). This value often leads to the development of dependent personalities. Many Japanese and Hmong believe that suffering and hard work are necessary ingredients of character building. Finally, the Japanese, unlike the Hmong, place a great deal of emphasis on status distinction, so that sex, class, age, caste, family, lineage, and other variables of social status are vital to the culture.

Being future oriented and concerned about the welfare of their children, the Japanese and Hmong value education. In fact, the Japanese educational system may be the most effective in the world. The Hmong value education primarily for males and are not as competitive as the Japanese. The estimated illiteracy rate in Japan is less than one percent. The illiteracy rate for Laos is over 50%. One of the most powerful forces for uniformity in education is derived from the Japanese reluctance to stigmatize or embarrass anyone publicly. There is no tracking in Japanese schools. Students of varying abilities study in the same classes. Academic competition is intense because an individual's social status depends heavily on which university he or she attends.

The Japanese values and norms that are most likely to be endured are those that intersect with the relative power position of Japanese in the United States. Many of these are consistent with the stereotypical traits associated with the Japanese Americans, other Asians and by those

in the dominant culture: quiet, conforming, loyal, diligent, good citizens, high achievers in education, group oriented, indirect communicators, respectful of hierarchy, submissive (if female), dependent on family, and having a high sense of family obligation. These cultural values are in contrast to the dominant culture values of individual self-realization, high verbal participation, female assertiveness, challenge of authority, and a more egalitarian system of family dynamics.

For further comparison and understanding, the writer cites the ways of the Chinese culture. The Chinese, like the Hmong, have found that coexistence of their culture with the dominant culture of the United States has created problems that they otherwise would not encounter. The process of acculturation takes place on two levels--externally and internally. External acculturation is behavioral--individuals acquire the material trappings, common language, and secular roles of the dominant culture. Internal acculturation involves the acquisition of the dominant culture's attitudes (Zanden, 1983).

The first Chinese to arrive in the United States found themselves in a new land among new people with new ways. To ease their fears and sense of loneliness and to find comfort in the familiar, the Chinese, like the Hmong clung together. They ate their own food, wore the clothing they were accustomed to wearing in China, and followed their own customs and traditions. When they settled in the United States they brought with them ideas, customs, institutions, and practices that became the basis for the communities they established, known as Chinatowns (Zanden,1983).

Despite more than a century of migration, the Chinese and Hmong have not fully adopted the culture, language, and behavior of the United States. While no people from outside cultures seem ever to have been fully absorbed by a host culture, the forms and techniques by which the Chinese and Hmong have maintained their traditions are unique. Their cultural and social exclusivity within the cities of the host cultures is a phenomenon of worldwide historical significance (Zanden,1983).

Like any other group, the Chinese in the United States are not all alike; different segments of the Chinese-American and Hmong population have different attitudes toward the mainstream culture. The Lo Wah Kiu (older Chinese immigrants who came to the United States before 1965) cling to the Chinese mode of living, and many are convinced that they will never be treated equally by the dominant culture. A similar belief is shared by the elder and younger population of Hmongs. The Chinese live in Chinatowns in larger cities, read only Chinese newspapers, listen to Chinese music, eat Chinese foods, and socialize only with other Chinese. These old immigrants (some of whom are successful entrepreneurs) also stay in Chinatown for economic and political reasons, as they can find cheap labor there and have more influence within their own ethnic neighborhoods (Wong, 1982).

Native-born Chinese Americans and foreign born Chinese who are citizens of the United States constitute a solid professional group with similar aspirations. The Hmong however, do not have a solid professional group and do not desire total acceptance by the dominant culture. Hmongs want to be accepted as Hmongs along with the acceptance of their culture. The Hmong, unlike the Chinese, do not fight for equal

treatment. They tend to desire total acceptance by the dominant culture and are willing to fight for equal treatment. The Chinese often work as professionals. Interracial marriage is high among this group. These Chinese Americans work hard to bring more social agencies and community organizations to the various Chinatowns.

The term "new immigrants" refers to the group of Chinese Americans who settled after 1965. They tend to be more educated than the old immigrants and come from urban areas of China. Their primary goal in coming to the United States is economic betterment. These new immigrants aim to transmit their heritage to their children as well as to blend in certain aspects of the dominant culture of the United States (Wong,1982).

Within the Chinese-American culture is also a group of disenchanted youth who have been recruited as "muscle men" for the Chinese gambling rooms. These youth gangs practice Chinese martial arts and flaunt their "ethnic chauvinism" when confronted by other ethnic gangs (Wong, 1982).

It should be noted that many Chinese immigrants to the United States had no intention of remaining here, and this is the reason they held on to their own culture. In their traditional culture, the set of mores defines a strong obligation of the individual to the family and to those of superior class. The obligations include group loyalty and obedience; avoidance of embarrassing situations; modesty, humility, and respect in the presence of superiors; and the absence of complaining in the face of hardship. Because they created their own communities, the Chinese were able to retain these cultural values. By forming their own communities and exhibiting nonthreatening qualities, they were able to

resist acculturation without arousing the concern of the dominant culture.

Chinese values are reflected in all aspects of the Chinese life-style. Selflessness is one of the oldest values in China and in the Asian culture. The selfless person is always willing to subordinate his or her own interest or the interest of a small group to the interest of a larger social group. This grew out of the beliefs of Confucious, who perceived the individual as part of a network of related social positions. Obedience to authority is taken as a sign of selflessness, since the leaders of an organization are understood to be working on behalf of the interests of the whole. This value of selflessness, or deference to the collective unit, is quite different from the value of individualism and individual rights of the dominant culture of the United States.

A second contemporary value rooted in Confucianism is "knowing the meaning of your work" and understanding that interrelatedness of tasks are related to a greater goal and is instrumental in fostering the cheerful approach of the Chinese toward all kinds of work.

Harmony, or the avoidance of conflict, especially in the area of social relations, is valued in the Chinese and Hmong culture. The ideal of harmony also applies to the relationship between people and nature and to a person's inner psyche, for which breath control and meditation are employed to help foster tranquility.

Another value is related to the concept of peer respect and the avoidance of disrespect to enforce compliance with rules or to motivate toward education. One interesting practice in many rural Chinese and

Hmong villages is for the entire village to laugh at someone who has violated a social norm. This method of societal control over its members contrasts sharply with the fear of arrest and punishment used in the United States (Terrill,1979).

Many Chinese Americans still hold to cultural values and attitudes that are deeply rooted in their native culture. With the process of acculturation, many Chinese Americans have adapted while maintaining such traditional values as belief in the family structure, putting an emphasis on education, and a strong system of discipline.

The Vietnamese are another Asian population with similar cultural beliefs. Basically, four groups of refugees came out of Vietnam: the first wave (1975), the second wave (1978-1979), the escapees, or "boat people" and those who left as a result of the 1979 Memorandum of Understanding between Vietnam and the United Nations High Commission for Refugees (the "orderly departure" program) (Haines, 1985). It is necessary to distinguish among these groups, because some researchers have found significant differences in the acculturation process among Vietnamese refugees based on how and when they came to the United States (S. Nguyen, 1982).

Like the Hmong, the Vietnamese came to the United States because of war. When the U.S. troops withdrew from Vietnam in 1975, approximately 135,000 Vietnamese left with them (Hawthorne, 1982). This massive withdrawal was preceded by several years of slow and deliberate abandonment of South Vietnam by the United States. When North Vietnam took over South Vietnam in 1975, the South Vietnamese people were astonished by a trail of broken promises and an end to aid and support

by the United States. North Vietnam tightened its grips and imposed its totalitarian government on the South. Individual rights and liberties were suppressed, millions of people were jailed or sent to concentration camps without trial, and nearly the entire population was impoverished. The only alternative to imprisonment, death, and destruction of their homes for the South Vietnamese was an abrupt evacuation. They were called refugees, as distinguished from other migrants, because in the vast majority of cases they did not wish to leave Vietnam (Montero,1979). Nguyen-Hong-Nhiem and Halpern (1989) describe the Vietnamese refugees who fled in 1975 as representing "the urban professional, business, managerial and government elites." (p.98) Their acculturation has been described as easier and more successful than that of many subsequent immigrants from Vietnam and Laos especially the boat people, who were sometimes of provincial working-class or rural peasant backgrounds.

After Vietnam was united under Hanoi's rule in 1976, conditions in South Vietnam became even more intolerable and appalling. More waves of refugees fled South Vietnam to be met in the United States by significant cultural difficulties: The language barrier created overwhelming problems in all attempts to acculturate; the Vietnamese people were denied the support of ethnically and culturally similar communities because they were dispersed in small groups across the country; and extended family units had been separated in their flight from Vietnam (Montero, 1979). Other factors that have an impact on the issue of acculturation include the escape process, survivor's guilt, and disillusionment with life in the United States.

Craven and Bornemann (1990) describe a fifth group of Vietnamese in the United States. They report that in fiscal year 1989, 8,721 Amerasians and immediate relatives of earlier Vietnamese refugees arrived in the United States. While these people were technically not refugees, the Amerasian Homecoming Act of 1987 provided the Amerasians all of the federal benefits given to refugees. According to Cravens and Bornemann, "although quite diverse, the Amerasians can be described, when compared with their Vietnamese peers, as having fewer years of formal education, fewer skills, and higher levels of general psychological distress."

Like the Hmong, the Vietnamese acculturation was to be slow and extremely difficult. Many who fled were suspected of having psychological difficulties because of their having been non-communists in a communist-dominated regime in Vietnam (Hawthorne, 1982)). Another common dilemma for refugees in general faced Vietnamese refugees also. Refugees often have a kind of love/hate relationship with their new country. They may be grateful to the new country for their freedom and the prosperity they can potentially have there, but they are often unable to accept the new country fully because it cannot provide all the things the refugees lost when they were forced to leave their homeland (Hawthorne,1982).

Vietnamese and other Asian cultural values and attitudes center on the family unit. There is strong emphasis on group loyalty, filial piety, and obedience to elders (S.Nguyen,1982).

The Vietnamese and Hmong place a value on controlling their emotions in all situations. Impulsive behavior is to be avoided in an

effort to promote harmony. Non-confrontation is valued as a method of promoting consideration of others. The importance of the individual is insignificant. This attitude can be seen in the Vietnamese and Hmong positive reinforcement of sacrificial behavior and denial of self-gratification.

The Vietnamese and Hmong are casual in their social arrangements. They approach time in an unhurried, flexible manner. In contrast to this view of the Vietnamese as unhurried and casual however, Vietnamese refugees expect structure and predictability in social situations (S.Nguyen, 1982). Another indication is a need for structured mental processes. As mentioned above, Vietnamese also strive for a lack of outward emotional display of feelings. In an open, impulsive culture such as that of the United States, this often makes the Vietnamese seem rather withdrawn and stoic by comparison. Moral virtue and showing respect for more knowledgeable or elderly people is essential for the Vietnamese. Upholding family pride and honor is extremely important, overriding the importance of the individual.

To demonstrate respect or high regard, a Vietnamese person will bow his or her head. When passing an object to a respected person, both hands are used to hold the object. Greetings are given by a Vietnamese and Hmong by clasping the hands in front of the chest. Vietnamese and Hmong women never shake hands, even with one another; it has become acceptable in the United States for men to shake hands in greeting. Making direct eye contact (in Asian culture) while conversing is considered disrespectful (Montero,1982).

The elderly in both the Vietnamese and Hmong culture are the only ones who can touch another's head publicly, and this is acceptable only if the older person is touching a child's head. However, two Vietnamese of the same sex may hold hands in public or share a bed without any implication of homosexuality. Public kissing is not allowed in Asian culture (Montero,1982;West,1984).

Patterson (1979), who examined the acculturation process of Korean Americans in Hawaii, feels his analysis is applicable to Koreans in the United States because of the large concentration of Korean Americans in Hawaii. In his study, he equated upward social mobility with acculturation. The following points made by (Patterson,1979, p.114), illustrate the rapid adjustment and upward mobility of the Koreans:

1. The diet, dress, and habits of Korean immigrants changed quickly from Oriental to American.

2. Koreans left plantation work faster than any other ethnic group in the history of Hawaii.

3. Koreans recorded one of the highest rates of urbanization.

4. Koreans generally spoke better English than the Japanese, Chinese or Hmong.

5. Second-generation Korean children were staying in school longer than any other ethnic group, including Chinese, Japanese, Hmongs and Caucasian.

6. Second-generation Koreans recorded one of the highest rates of professionalism.

7. Second-generation Koreans exhibited more liberal and egalitarian attitudes toward social issues than Chinese-Americans or Japanese-Americans.

8. By the early 1970s, the Koreans had achieved the highest per capita income and the lowest unemployment rate of any ethnic group in Hawaii, including Caucasians.

Because of their small numbers, Koreans in Hawaii were forced to mingle with other ethnic groups. This is one part of the explanation for their rapid acculturation. Other data reveal that Korean immigrants differed markedly from their countrymen in five areas. The first of these was religion. In a country where traditional orthodoxy was based upon Buddhism and Confucianism, the majority of Korean immigrants to Hawaii were connected in some way to Christianity. The second area of difference was demographics. Most immigrants came from urbanized areas, yet the majority of Korea is rural. The third area is occupation. Most Koreans were peasant farmers, yet the majority of immigrants were government clerks, political refugees, students, policemen, miners, woodcutters, household servants, and Buddhist monks. The fourth departure from the norm was the fact that the immigrants may have been better educated than their countrymen. The fifth important difference between the immigrants and other Koreans was their nontraditional value system. Armed conflicts, drought, famine, and oppressive taxes forced people to abandon the countryside for the uncertainties of the city. In the cities young refugees came to embrace cosmopolitan, modern, and antitraditional liberal influences. Forced to abandon the graves of their ancestors and the required Confucian rituals, they became primary

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candidates for conversion to Christianity and other influences of the culture in the United States (Patterson, 1979).

Hurh (1980) describes Korean-American acculturation in a model that emphasizes that Koreans and Americans are not mutually exclusive categories. Hurh describes Korean Americans as "pluralist," both Korean and American; "integrationist," holding Korean values but trying to be more American; "traditionalist " more Korean than American; or "isolationist," neither Korean nor American.

One group that faces unique challenges of adjustment to the culture of the United States is made up of these who are "1.5 generation Korean Americans" (Lee & Cynn, 1991,p.115). These Korean Americans were born in Korea but have spent most of their life in the United States. Their adjustment difficulties center on differences in the rate of their acculturation and that of their immigrant parents. The 1.5 generation Korean Americans are young, mobile, and quick in adapting to values of the dominant culture in the United States. These characteristics place them in conflict with their parents and the traditional values of the Korean culture.

While Koreans have acculturated to some extent, there are barriers that they must overcome to do so. The family-centered, traditional Korean immigrant finds the free-style, aggressive, individualistic way of life in the United States incompatible with that of the homeland. The language barrier is a hurdle even for those who learned some English before leaving Korea. Like the Hmong, most do not have time to take English classes because they are working hard to survive. Thus some have

a tendency to isolate themselves from the dominant culture and stay within the Korean community.

Korean and Hmong cultural values and attitudes can perhaps best be illustrated by contrasting them with those of the dominant culture:

Dominant Culture	Korean and Hmong Culture
emphasize individual autonomy	emphasize family
internal frame of reference (autonomy)	external frame of reference (obedient to elders)
all people equal	people ranked in a hierarchy
equality of sexes	male dominance
students problem solve	students memorize

According to Sue (1981), Asian Americans also appear less autonomous; more dependent, conforming, and obedient to authority; more inhibited, less ready to express impulses, more law-abiding, less assertive and more reserved. There is a strong cultural emphasis on suppression of strong feelings, obedience to family authority, and subjugation of individuality to the benefit of the family. The cultural influence on formality in interpersonal relations may make Asians uncomfortable when interacting with the more spontaneous and informal dominant culture. Asian cultures are family centered and tend to view outsiders with suspicion. Asians have suffered the effects of racism in

the United States, and this reinforces mistrust. All of these points concerning Asian Americans in general are applicable to Korean and Hmong Americans.

Whereas the dominant culture of the United States stresses the importance of the individual first, Korean Americans stress family, community, culture, and global influences. Throughout their years in the United States, many Korean Americans have played an active role in the independence movement in Korea.

Korean and Hmong cultural values may inhibit Korean Americans and Hmong Americans from seeking counseling services even when they are feeling psychological distress. Public admission of personal problems is suppressed, and restraint of strong feelings is encouraged. Seeking counseling may be perceived as bringing shame and disgrace upon one's family. Physical complaints may be an expression of emotional difficulties.

Gaining an awareness of the cultural values will help educators become sensitive to many Korean and other Asian expectations for guidance and direction. Counselors and educators should be aware that Asians who seek help may experience guilt and shame because of it. To build trust and rapport, educators should deal with the superficial problems first, as they are likely to be less threatening to the client. Educators need to employ a logical, structured, directive approach when dealing with Asians.

Moore (1990) has further identified three types of Hmong youth among those he has described as "pre-figurative." He has labeled these types as American-Hmong, Hmong-American and Rebels. The American-Hmong

students have resolved to make it in America in the American way. They are determined to finish their education. They are willing to move around and adopt an American life-style, but the American-Hmong is resolved to be a good Hmong and will use their success to support their families.

These students are under the most pressure because they are often the intermediary between the family and other Americans. The peer group is their major support, but they also have the support of the Hmong family and American friends. The Hmong-American students are trying to make it in America in the traditional Hmong way. For the boys, this may mean dropping out of school and getting a job. For the girls it means marrying early. It includes participating fully in Hmong traditional ceremonies. These students become caught in an economic spiral which makes it increasingly difficult to obtain and hold a single well-paying job. They often have to accept semi-skilled or unskilled jobs, but they feel compensated for the hardship by the love and support of their family.

The Rebels have given up on the American dream of success as well as being a good Hmong son or daughter. They have adopted the popular culture, the cars, the clothes and the focus on immediate materialistic gratification. They have misinterpreted the American cultural value of individualism to mean that they can do anything they want to do. They may join a gang. It is a new phenomenon in Hmong culture for youth to get into legal trouble and the Rebels do. Some inter-gang violence with both Hmong and other groups has been reported in both larger cities and smaller communities. The Rebels have cut themselves off from all support

systems except each other. No one in the Hmong community knows what to do with them.

In comparison, the Hmong and the Vietnamese fled to America to escape political unrest and war. Both groups were driven by their total loss of personal and political freedom, economic deprivation, and a desperate need to survive the chaos in their respective countries. The language barrier created overwhelming problems in all attempts to acculturate; the Vietnamese and Hmong people were denied the support of ethnically, culturally similar communities because they were dispersed in small groups across America. The extended family units had been separated in their flight from Vietnam and Laos. Other factors that have an impact on the issue of acculturation include the escape process, survivor's guilt, and disillusionment with life in America. Unlike the Hmong, the Japanese, Koreans and Chinese were driven to prove themselves in America. These groups wanted to succeed and excel in the dominant culture. The Japanese were driven to excel in all areas they pursued. According to Patterson (1979), the Koreans came to America as established business owners in their country and demonstrated a high level of acculturation due to the following adjustments:

1. Koreans generally speak English fluently.
2. Korean students were remaining in school longer than other Asian groups including the Japanese.
3. Second generation Koreans recorded one of the highest rates of professionalism.
4. Second generation Koreans exhibited more liberal and egalitarian attitudes toward social issues than other Asian groups.

The Chinese came to America in search of wealth and were viewed by Americans as "bright" because they learned quickly and succeeded in several industries. Zanden (1983) states that the process of acculturation takes place on two levels which are external and internal. External acculturation is behavioral where the individuals acquire the material trappings, common language, and secular roles of the dominant culture. Internal acculturation involves the acquisition of the dominant cultures attitude. Because of the desire to be totally accepted by the dominant culture, the Japanese, the Koreans, the Vietnamese and the Chinese have experienced a higher level of acculturation in America. The Hmong, in comparison, have been quite hesitant in fully adopting the characteristics of American culture. The Hmong's lack of desire to fully acculturate can partly be attributed to their agricultural history. The Hmong were not business or land owners in their native land, they farmed in the mountainous regions of Laos and Thailand. Education for the Hmong was not paramount due primarily to the political unrest and war which consumed their country. It can be predicted that if the Hmong do not accept more characteristics of American society, full acculturation will never occur.

This information is being provided for the reader to demonstrate why information from other Asian cultures was included in this report.

We are living in an age of diversity. The role of educators has been expanded to include the consideration of the cultural identities of students. Educators have a responsibility to increase their awareness, knowledge and skills so that students are taught with approaches that

recognize the influence of cultural group membership. If educators do not recognize the influence of cultural group membership, students and clients can be expected to profit only minimally from our interactions with them.

Chapter III

ANTICIPATED OUTCOMES AND EVALUATION INSTRUMENTS

The writer's anticipated outcome was that two of the four targeted Hmong females would attend school four out of five days a week and two of the three targeted Hmong females would obtain a higher letter grade in one academic subject. The level of attainment would be realized by the following: (a) A 10% increase in school attendance and (b) improvement in an academic subject by one letter grade. A computerized attendance report and report cards would be utilized as evaluative instruments.

Goals and Expectations

The goal of the writer was to improve the daily attendance of female Hmong students to enable them to improve their academic achievement and their peer interactions.

Expected Outcome

The expected outcomes of this practicum are as follows:

Outcome No. 1 - 2 of the 4 students would improve daily attendance by 10% and would attend school at least four out of the five school days (see Appendix A for copies of the actual attendance reports.)

Outcome No. 2 - The 4 students would demonstrate improvement in one academic subject by increasing one letter grade (see Appendix B for copies of the actual grade report.)

Measurement of Outcomes

The writer would measure the outcomes of the participants by reviewing the computerized attendance records and by reviewing the percentage of absenteeism against previous attendance records. Report cards would be compared to prior report cards.

Chapter IV

SOLUTION STRATEGY

A Review of Related Literature

Due to the lack of fully understanding American society and due to the constraints of the Hmong cultural traditions, adolescent Hmong females were faced with a dilemma regarding their allegiance to their culture and the importance of attending school.

Surrounding school districts who were participants in the Chapter 220 Desegregation program had not developed any programs for the Hmong students. Of the two school districts contacted regarding their programs for assisting the acculturation of Hmong students, none of the school districts had initiated the development of a group to understand the Hmong, Hispanic or Black culture. The students enrolled in the schools and were expected to function the best way that they could at the secondary level. At the elementary level, immigrant students received assistance from the English as a Second Language Program. Unfortunately, most immigrant parents were not aware of their parental rights, were not securely proficient in English and did not fully understand the structure of the American educational system. Due to these variables, the parents were simply taken advantage of and sadly, the students never fully fitted into the mainstream of the school.

Since there were no established guidelines for mainstreaming Hmongs or other immigrant students by the surrounding school districts, no evaluation could efficiently occur. Two of the surrounding school

districts had been informed of the formation of the American Cultural Awareness Group. The response was favorable. However, the concern expressed by the school districts centered around too much time being eliminated from the dominant group of students to attend to the needs of so few Hmong and other immigrant students.

Walker (1989) states that education is the critical variable in the changing role of Hmong girls and women. Hmong ethnicity is a very strong predictor of fertility, and neither education or the technological American lifestyle will be able to reduce the high level of Hmong fertility in the near future. With Hmong girls continuing to have children soon after puberty, their dropout rate is likely to remain high, unless they are provided with teen parenting programs which enable them to remain in junior high school and high school while pregnant, and unless they are able to bring their children to school.

Discussion and Evaluation of Possible Solutions

The writer's possible solutions relative to the causes included the following:

1.Conducted an American Cultural Awareness Group.

2.Increased daily attendance of the married Hmong females by requiring them to participate in a lunch group which would promote interaction with other students, staff and administrators.

3. Provided sessions within the American Cultural Awareness Group on teen parenting programs which would enable them to remain in

middle school and understand further how educating themselves could provide a better life for all involved.

4. Provided more bicultural counselors to assist in bridging the gap between the American and Hmong value systems.

5. Provided role-playing opportunities on the topics of self-esteem and anger using stress management workbook lessons.

6. Provided an opportunity for parents to visit the school and participate in the "lunch bunch" session and observe the cultural awareness group in session.

7. Provided parents with written updates on the progress of their child's attendance and academic performance.

8. All four of the targeted Hmong females participated in an American Cultural Awareness Group for twelve weeks. Their participation showed the importance of education in American society and how it was applicable to their success in American society.

Description and Justification for Solution Selected

The participants were asked to list the pros and cons of the group and explain how the group has affected them at school and at home. The participants devised an evaluative tool for their parents to complete. The writer had the tool translated in the Hmong language for the parents to insure that the parents were able to comprehend the purpose of the cultural awareness group. The data from the evaluative tool, which consisted of short answer responses and yes/no type questions assisted in determining whether the cultural awareness group would continue and

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would solicit parent participation. The evaluation continued with the participants forming a consortium which was available to Hmongs and non-Hmong students who experienced similar or universal concerns. This activity further promoted cultural diversity.

Calendar Plan

In an attempt to remedy the problem, the writer developed a calendar which described the strategies that were utilized.

Month I - Weeks 1 and 2

During Week 1, the participants were introduced to the objective, purpose and outcome of the group. The participants were informed of why they were selected as participants. Participants were allowed time to ask questions.

During Week 2, parents and spouses were notified by the writer regarding the involvement of their daughters (wife) in the group. Permission forms were sent to the parents or spouse for approval to participate in the group (see Appendix C) Parents and spouses were encouraged to visit the school and to observe/question the groups. A Hmong interpreter was present to translate.

Weeks 3 and 4

During Week 3 and Week 4, the participants were introduced to the format of the group. The writer informed the participants that they would be working from a book entitled, Stress Management: Coping Skills for Kids Ages 8 to 18 by Hertzfeld. The writer explained that the lesson in the Stress Management book would be fun and interesting for them and

explained how the social skills learned from the book would assist in diminishing the number of stressors experienced by the participants. The girls participated in group discussions or in role playing on the following topics:

1. Why school attendance is important
2. Long term effects of regular attendance
3. How Hmong and American culture can become the tool by which the participants can feel self-sufficient in the mainstream culture
4. Concept of self-esteem
5. How to Handle Anger

Month 2 - Weeks 5 and 6

During Week 5, the writer continued the activities from Week 4. Upon completion of the activities, the English as a Second Language Teachers assisted in the creation of tapestries or storycloths. This activity promoted cultural positives that were displayed in the school. This activity exposed non-Hmong students to a different way of life. The storycloths told stories through art. A Hmong speaker visited the group and explained the purpose of the storycloth to the participants. The participants were happy to observe the writer's enthusiam and appreciation of storycloths.

During Week 6, a participant's mother was informed about the storycloth activity and visted the group. The parent brought storycloths that were made by her with assistance from her daughter. The parent also brought materials used to make the storycloths to the writer. The parent demonstrated how the storycloths were created. The storycloths were

purchased from the parent by the writer. The participants will visit classrooms and explain their creations.

Weeks 7 and 8

During Week 7 and Week 8, the participants participated in a lunch group. The lunch group promoted interaction of the participants with teachers, administrators and discussed the benefits of this segment of the group. This activity bridged the gap between the Hmong culture and American culture. Parents were encouraged to attend the "lunch bunch." Administrators and teachers were only able to make a brief appearance due to time constraints. Due to the lack of transportation, the Hmong parents did not attend the "lunch bunch."

Month 3 - Weeks 9 and 10

During Week 9 and Week 10, the participants completed a survey on the cultural awareness group. The participants listed positives and negatives of the group and devised an evaluative tool for parents to complete. The data from the evaluation served as hard data in the decision to continue the American Cultural Awareness Group. During weeks 9 and 10 the participants and their families participated in the Hmong New Year which is in November. The writer attended the new year with the participants and observed the Hmong culture in action. The activities for this gala event included a fashion show, ball tossing for courtship, traditional dances and traditional music on woodpipes. Due to the limited use of English, the participants frequently had to translate the activities for the writer. Attending this event also presented the opportunity to meet prominent Hmong leaders from the area. The leaders were informed of the American Cultural Awareness Group and its objective

and were very impressed with the respect that their culture was given. From attending the new year, a Hmong leader was secured to speak to the students about balancing Hmong and American culture, about postponing early marriage, and about the importance of education in order to be a success in American society. The new year was videotaped by the writer for future use.

Weeks 11 and 12

During Week 11, participants made plans to form a consortium available to Hmongs and non-Hmong students who had experienced similar or universal concerns. Participants were under the direct supervision of the writer. This consortium represented the new Cultural Awareness Group, and included students from all cultural backgrounds.

During Week 12, participants discussed the benefits of the group. The participants invited the principal to visit a session of the group. During the session, the students showed the principal the writer's video of the Hmong New Year, and explained the cultural events. They also displayed and related the events depicted in the storycloths. The students explained the purpose of the group, the activities and the benefits.

Chapter V

RESULTS, CONCLUSIONS AND RECOMMENDATIONS

Results

During the period of implementation, several positive changes were observed. The results and observations for the adolescent female Hmong population related to the students and their ability to effectively cope in a dual society.

The students adjusted their personal schedules, and obtained parental permission in order to participate in this project which occurred after school hours. Prior to the implementation period, students were unable to effectively cope with the pressures of their cultures and were unable to fully assimilate into American culture. As the implementation period progressed, students reported that they were able to understand the importance of regular school attendance, understand fully their own culture as it relates to the dominant culture, the importance of obtaining above average academic performance and the completion of high school. These students also realized that through their newly found self-confidence, they did not have to forfeit their educational and career aspirations to get married. These students further realized that they can accomplish whatever goals they desire as long as they realize the consequences they may face because of cultural restraints. Table 1 shows the absences for each student during the implementation period. Table 2 shows an example of the daily attendance

report for each student. Outcome No.1 stated that 2 of the 4 participants would improve daily attendance by 10%.

Table 1**

Daily Attendance Record From September 1, 1993 TO December 1, 1993

Name	Absences	Present	Absences One Year Ago
Student # 1	0	68	3
Student # 2	1	67	2
Student # 3	0	68	2
Student # 4 *	4	64	5

* All absences were related to school functions.

**This table does not reflect a large discrepancy of absenteeism due to students, with higher absences, dropping out of school.

Table 2

SAS "X"	Date	Day	Absences by Student Student	Number	Reason	P E R I O D S
			#1	No absences		
	9/17/93	Fri	#2	3368	EP	A
			#3	No absences		
	9/07/93	Tue	#4	1628	EW	A
		Mon		1628	EW	A
		Tue		1628	EW	A
		Wed		1628	EW	A

A- Absent all Periods

EW- Excused with Verification

EP- Excused but Pending Verification

The table shows that the objective of improving school attendance by 10 percent was satisfactorily met. This does not include the students who dropped out of school.

The students stated how much more they enjoyed the school experience by being in attendance regularly. The students also stated that they felt they were accepted as an integral part of the school by their regular daily attendance. Teachers reported a significant improvement in the increased participation of these students in addition to more assertion towards academic achievement. Table 3 lists the actual grades of the students in all classes. The grades listed show the continuous improvement of the students on a nine week basis. The reader is to keep in mind while reviewing the grades of these students that only one of these students is fully proficient in English. The grades prior to implementation were supplied by the city public school system to the writer. These grades are from the second semester for the 1992-1993 school year.

Outcome No. 2 stated that 4 students would demonstrate improvement in one academic subject by increasing one letter grade.

Table 3

Academic Performance During Implementation

	Grades After Implementation	Grades Prior To Implementation
Student # 1:	English- A	B+
	Math - A	B-
	Social Studies - A+	A
	Science - A	A
Student # 2:	English- B-	C+
	Math - C+	C
	Social Studies - C+	C-
	Science - B-	C
Student #3:	English- D+	D
	Math- C	D+
	Social Studies- B-	C
	Science- B	C
Student #4:	English- B+	B
	Math- A-	B
	Social Studies- A	A-
	Science- A	A

The grades listed show the improvement and/or sustainment of the students grade levels by at least one letter grade. The original objective was satisfactorily met. The obtained grades for the first 9 weeks improved by at least 10 to 20 points. In no case did any student's grades decline. The students achieved and experienced success very early due to the support received from the American Cultural Awareness Group. The objective of improving standardized test scores was not met because of the school district's policy of testing students in grades 1,3,5,7,9 and 11.

DISCUSSION

The teachers of these students reported their pleasure in the dedication that the students put forth in their academics, their regular school attendance and their focus on completing school without getting married and thus dropping out of school. The teachers further commented that although they felt that the American Cultural Awareness Group was beneficial and informative for Hmong students, the group did not expand the teacher's knowledge of Hmong students due to the teacher's limited involvement and interest. Books on the Hmong culture, storycloths, and statistical educational data, that were collected by the writer, were available for any interested staff member. This information was located in the guidance department conference room. Due to the limited reponse, the writer believes that there needs to be more active pursuit on multicultural education by the staff. Because there are no study halls in the school, implementation took place after school. This peaked

interest from the teachers on how dedicated these students are towards achieving the entire American socialization process.

By mid-point of implementation, a high correlation between the overall effort put forth by the students and the support of the American Cultural Awareness Group was noted. The students had developed a profound trust and relied heavily on the comfortable and safe atmosphere that was developed exclusively for them. This atmosphere allowed the students to build the confidence to achieve the original objectives. The students indicated that they were apprehensive about participating in this project initially; but, due to role-playing activities in self-esteem, the students began to demonstrate how this project was shaping their feelings about school and how much they felt they had retrieved as a participant in this project.

In a discussion with the writer, the students related the following accomplishments as a result of having participated in the group: (a) an increase in cultural pride,(b) a gain in self-confidence, (c) an acceptance of and an acceptance in American society due to their developed understanding of both cultures. The students discussed that their improved academic performance and increased daily attendance was indicative of the students understanding the importance of the emphasis that was placed on educational achievement in American society. The students also stated that they were no longer embarrassed to be Hmong, were more assertive and ready to stand up for their rights as people. The students concurred that they did not care any longer whether or not they were accepted by the dominant culture. What mattered to them is what they felt about themselves. All except one of the students were

overwhelmed at how much their focus had changed when they learned how to balance their Hmong culture with American culture. All of the students shared the activities of the American Cultural Awareness Group with their parents. Their parents visited the school and presented the wonderful storycloths that were handmade by them and their daughters. Four storycloths were purchased by the writer and are on display in the guidance department conference room. The students told the story of the plight of the Hmongs from the pictures which are sewn by hand on the cloth. The talent displayed by the students and their mothers is absolutely amazing. One of the storycloths tells the story with the words sewn on the cloth in broken English! It is necessary to state that a tremendous amount of time was utilized to gain the trust and respect of the students and their families. Prior to implementing the practicum, it was necessary to utilize a Hmong leader to obtain the cooperation of the parents and the students. It was also necessary to assure the Hmong leaders that the Hmong culture would be presented in a respectable manner. The leaders were afraid that their culture would be considered stupid, savage or strange by others.

The success of this practicum is related to the trusting environment that was created for the students as it related to the students' desire and motivation to become a successful and productive citizen in American society.

Hmong parents do not typically have any contact with the school; but, communication with the Hmong parents was easily obtainable because of their daughters progress in academics, attendance and participation in school activities. The parents stated, through the use of a

translator, that they understand better why their daughters need to complete their education. Even if their daughters marry early, the parents want them to complete their education. In Asian culture, parents have respect for teachers and school. Because of this respect, there were no complaints about any activities as it pertained to the group. In a discussion with the writer, the Hmong parents indicated that although the older generation of Hmongs still hold very strong beliefs within their culture, they are reluctantly allowing their children the opportunity of an American education by not forcing the students into the traditional Hmong cultural roles of becoming a child parent. The discussion further revealed that the parents are tolerant of the influence American society has on their daughters. This is important in that the older generation of Hmongs may never fully assimilate in American society; however, they will allow their daughters to benefit from exposure to American society. Overall, the parents were pleased with the efforts of the writer to instill the importance of education to their daughters.

An important component for the success level of this group relates directly to the Asian dedication to any activity related to school or teachers. The Hmong parents still do not participate in school functions; however, they strongly believe in their children conforming to all school rules. The students who were participants in this group also reflected this dedication. It is also important for the reader to note that the English as a Second Language Program was eliminated for the 1993-1994 school year. With the support of the teachers, students and building level administration, the ESL Program was re-instated.

With the ESL Program in operation, the students were able to understand the English language better. This promoted an increase in academic performance, in addition to promoting a sense of belonging in the school.

The students were not very responsive to a reward system for participating in the group. In Asian culture, it is believed that you work hard for the sake of working hard and that their reward was being accepted into the group. American students became very interested in wanting to participate in the group. They thought the Hmong culture was simply intriguing.

Unfortunately, the students who participated in the group were not married. The one married student who agreed to participate dropped out of school and moved to Seattle with her husband. Another married student refused to participate because she has three children to care for. Once the established group of students was intact, 100% participation was achieved. It was apparent that the students were apprehensive about sharing their culture, thoughts, and desires with a person from a totally different culture. Therefore, it was necessary to implement different strategies to achieve the level of trust.

The end of this project showed an improvement of academics by one letter grade and showed an improvement of attendance.

It is concluded that this project significantly improved the ability to cope in a dual society and clearly demonstrated the importance of postponing early marriage and emphasized the importance of obtaining an education.

The objectives of this report were satisfactorily met with the exception of one objective. The objective that was not met dealt with the improvement of standardized test scores. The students in the group were in the eighth grade. There is no standardized testing for eighth grade students. The students in this study exceeded original expectations. Therefore, students involved gained positive strategies in coping with life in dual societies and strengthened their academic environment.

The American Cultural Awareness Group only had 4 students. This group included 4 students who were asked to participate in this group because of their age and grade level. Hmong girls usually get married in the eighth grade when their ages are between 12 to 14 years old. It is necessary to note that there is a very small population of Hmong students to select for participation in the group. Therefore, there was no opportunity to pick and choose various Hmong girls as participants. The success of the project also lies in the very limited amount of information available on the Hmong. Because of the limitations, it was necessary to visit other states and obtain information from other Hmongs.

The students at the conclusion of this project were very responsive to the American Cultural Awareness Group. The project would be more successful if a larger group of Hmong students were available. Then the strategies utilized could instill on a larger population of Hmongs the importance of regular school attendance; while at the same time promote a better cultural awareness. The only reward the students wanted was to be accepted as a regular person in American society.

The strategies utilized in this practicum worked successfully for the writer. It is hoped that the Hmong culture will receive the respect it deserves when this plan is implemented by others.

RECOMMENDATIONS

There are a number of recommendations necessary for future implementation. These include:

1. When teaching Hmong students, teachers should update their knowledge of the Hmong culture by consulting information on the Hmong culture. Knowledge of the Hmong culture will give the teachers a broader and clearer understanding of the learning styles and cultural traits of the Hmong students.

2. Increase the inclusion of parents in the project. This participation would help parents to understand how the Hmong culture would be preserved and respected, but would also teach the parents why it is necessary to accept the influence of American culture.

3. Provide a full time English as a Second Language Program at the secondary level. This would eliminate non-English proficient students from being labeled as having a possible learning disability.

4. Hire Hmong professionals at the secondary level. This would build an opportunity for the students to see the benefits of completing their education.

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DISSEMINATION

Teachers were informed that this study was going to take place. Those who expressed an interest were informally told of the progress. The data was compiled and is available in the guidance department. Dissemination of this project will be distributed during second semester after the primary job duties for the writer and her department have been satisfied. A review of the project and results were presented to the principal during her visit to a session of the American Cultural Awareness Group.

A program similar to this should be utilized in schools where there is an array of cultural differences. Therefore, advising teachers in other schools and in other states is planned. Providing inservices of this study is a very strong possibility in the school district.

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APPENDIX A

ATTENDANCE REPORT

APPENDIX B

STUDENT REPORT CARDS

Student #1 Report Card

QUARTER 2 REPORT CARD FORMAT FOR 8TH GRD

[redacted]

[redacted]

Student #1

[redacted]

This Period G.P.A. 3.84

bject	Teacher	QT1	EF1	QT2	EF2	SM1	CM3	CM4
TA UR			S	S				
URNALISM		A	S	A	S	A		
ORUS 8		A-	S	A	S	A	24	01
TH		A	S	A	S	A		
GLISH ST		A	S	A	S	A		
MPUTERS		A-	S	A	S	A	08	16
Y ED		A	S	A	S	A	67	
NISH 1						A	08	
STUDIES		A-	S	A	S	A		
		A+	S	B	S	B+	06	
		A	S	A	S	A	14	
							01	29

[redacted]

MMENT DESCRIPTION

EFFORT IS CONSISTENT AND STRONG.
YOU ARE NOT WORKING UP TO YOUR POTENTIAL.
OVERALL YOU HAVE DONE OUTSTANDING WORK.
KEEP TRYING TO IMPROVE YOUR GRADE.
IT IS A PLEASURE HAVING YOU IN CLASS.
YOUR GOOD ATTITUDE RESULTS IN GOOD WORK.
YOU HAVE BEEN RESPONSIBLE AND WELL ORGANIZED.
TAKING PART IN CLASS DISCUSSION IS APPRECIATED.

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Student #2 Report Card

) 000003368 QUARTER 2 REPORT CARD FOR 6-7

[redacted]

[redacted]

[redacted]

Student # 2

This Period G.P.A. 2.86

bject	Teacher	QT1	EFT	EX3	X3F	EX4	X4F	QT2	EF2	SM1	CM3	CM4	EX3	EX
/TA 7A	[redacted]		S						S		24			
GLISH ST		B-	S					B+	S	B	13	24		
C STUDIES		C+	S					C+	S	C+	01			
Y ED										A-				
URUS 7		A-	S					B	S	B+				
UDY SKILLS		B-	S					A	S	B+	01	15		
TH		C+	S					C-	S	C	13	15		
IENCE		B-	S					C+	S	B-	14	16		
FLORI 7A			B+	S	C						16		75	7

MMENT DESCRIPTION

[redacted]

EFFORT IS CONSISTENT AND STRONG.
YOU NEED TO PREPARE MORE FOR QUIZZES AND TESTS.
KEEP TRYING TO IMPROVE YOUR GRADE.
YOUR BEHAVIOR AND COOPERATION ARE TO BE COMMENDED
IT IS A PLEASURE HAVING YOU IN CLASS.
YOUR GOOD ATTITUDE RESULTS IN GOOD WORK.
EXPLORE - TWO-D ART
EXPLORE - TECH ED

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Student #3 Report Card

000003036 QUARTER 2 REPORT CARD FOR 6-7

[redacted]

[redacted]

[redacted]

Student # 3

This Period G.P.A. 3.27

ubject	Teacher	QT1	EF1	EX3	X3F	EX4	X4F	QT2	EF2	SM1	CM3	CM4	EX3	EX
S/LA 7A	[redacted]										01			
CIENCE		B	S					B	S	B	15			
NGLISH ST		B+	S					B	S	C+	03	24		
IY ED										A+				
.N MUSIC 7		C	S					A	S	B	15	16		
UDY SKILLS		B-	S					A+	S	A-	01	16		
ATH		C	S					B	S	B-	03	34		
OC STUDIES		C+	S					B-	S	B-	14			
PLORE 7A				B+		B+	S				08	69	74	7

MMENT DESCRIPTION

EFFORT IS CONSISTENT AND STRONG.
I AM HAPPY WITH THE IMPROVEMENT IN YOUR WORK.
OVERALL YOU HAVE DONE OUTSTANDING WORK.
KEEP TRYING TO IMPROVE YOUR GRADE.
YOUR BEHAVIOR AND COOPERATION ARE TO BE COMMENDED
IT IS A PLEASURE HAVING YOU IN CLASS.
YOUR GOOD ATTITUDE RESULTS IN GOOD WORK.
A DAILY REVIEW OF NOTES CAN IMPROVE TEST SCORES.
I HOPE TO SEE YOU IN A FOREIGN LANGUAGE NEXT YEAR!
EXPLORE-FORIEGN LANGUAGE - SPANISH
EXPLORE - TWO-D ART

[redacted]

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Student #4 Report Card

000001628

QUARTER 2 REPORT CARD FORMAT FOR 8TH GRD

[redacted]

[redacted]

[redacted]

Student # 4

This Period G.P.A. 3.8

ubject	Teacher	QT1	EFT	QT2	LT2	SM1	CM3	CM4
VTA GA	[redacted]		S		S			
URNALISM		A-	S	A	S	A	25	16
BAND B		A-	S	A	S	A	24	01
STH		A-	S	A	S	A		
IENCE		B+	S	A-	S	A-	15	01
ANISH 1		A-	S	A	S	A-	15	16
ECH COMM		B	S	A	S	A-	08	
H ED						A+	03	16
IC STUDIES		B+	S	A	S	A-		
SCIENCE		B+	S	B+	S	B+	01	24
							01	03

IMMENT DESCRIPTION

[redacted]

- EFFORT IS CONSISTENT AND STRONG.
- I AM HAPPY WITH THE IMPROVEMENT IN YOUR WORK.
- OVERALL YOU HAVE DONE OUTSTANDING WORK.
- YOUR BEHAVIOR AND COOPERATION ARE TO BE COMMENDED
- IT IS A PLEASURE HAVING YOU IN CLASS.
- YOUR GOOD ATTITUDE RESULTS IN GOOD WORK.
- YOU HAVE OUTSTANDING LEADERSHIP SKILLS.

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APPENDIX C

PERMISSION FORM

PERMISSION SLIP

Dear Parent/Guardian:

Your daughter_____has volunteered to participate in an American Cultural Awareness Group to Promote Daily Attendance. The group is designed to provide both individual and group support to better understand cultures.

If you have any further questions, please contact Mr. Vang Xiong at Cedar Hills Elementary School or contact me at 768-6254 or 768-6256.

Sincerely,

Sherry Jackson King

If you approve of your daughter's participation in this group, please sign below.

_____

Parent Signature Date